

N<sup>o</sup> 6

---

*The USEFULNESS of a General Standing LITURGY,  
before either EXTEMPORE PRAYER, or FORMS  
of each PRIVATE MINISTERS Composing:*

---

Set forth in a

# SERMON

PREACH'D at the

Cathedral-Church

OF

ROCHESTER.

ON

Sunday the 22<sup>d</sup> of March, 17<sup>12</sup>/<sub>13</sub>.

---

By TOBIAS SWINDEN, A. M.  
*Rector of Cuxton in Kent.*

---

Publish'd at the Request of Mr. MAYOR, Mr.  
RECORDER, the ALDERMEN, COMMON-COUN-  
CIL-MEN, and other GENTLEMEN of the City  
of ROCHESTER.

---

LONDON,

Printed by H. CLARK, for HENRY CLEMENTS, at  
the *Half-Moon* in St. Paul's Church-yard, 1713.

---





To the most HONOURABLE

*Robert Earl of Oxford, and  
Earl Mortimer,*

Baron *Harley* of *WIGMORE*,

Lord High Treasurer of  
*Great-BRITAIN*,

KNIGHT of the most NOBLE  
ORDER of the *GARTER*,

A N D

One of Her Majesty's most Honour-  
able PRIVY-COUNCIL.

My LORD,

O U R Wise and Discerning  
Queen, having deservedly ad-  
vanc'd your Lordship to the highest  
A 2 Station,

## The Dedication.

*Station, and under her Self, committed to your Lordship's Care, chiefly, the Management of Public Affairs: Your Lordship is justly become the Object of the Respect and Admiration of all such as truly Honour Her Majesty, and Pray for the Prosperity of her Person and Government.*

*'Tis on this Score, my Lord, I presume, amidst the Crowds of her Majesty's Loyal Subjects, and your Lordship's devoted Servants, to address your Lordship, and to present to your Lordship this Sermon, Preach'd in Vindication of the Liturgy of our Church, and Publish'd at the Request of the Magistrates, and other Gentlemen of the City where I dwell, as the Tribute of*



## The Dedication.

*My humble, but Sincere Gratitude, for  
the mighty Benefits your Lordship hath  
been, and is daily the happy Instrument  
of to this Church and Nation; which  
are so Diffusive and General, that even  
the meanest Member of the same, such  
as one as my self, is not, cannot be in-  
sensible of them.*

*My Lord, Your Lordship's Cou-  
rage and Conduct, in stemming the Tide  
of prosperous Autimonarchical Iniqui-  
ty; in Rescuing the Queen out of  
the Hands of Insolence, and Ingrati-  
tude; in Redeeming the Credit of an  
exhausted Treasury; in amply satisfy-  
ing a prodigious Debt, too great for the  
whole Kingdom itself at that juncture  
to discharge; in putting a Glorious End*

## The Dedication.

*to a Bloody and Expensive War; and in restoring the Blessing of Peace not only to these, but, notwithstanding all the violent and artful Endeavours that have been us'd to the contrary, to almost all the distress'd and barras'd Nations of Europe, are so Transcendent and Surprizing, that your Lordship is become no less the Joy of the present, than you will be the Wonder of future Ages.*

*My Lord, It is to be esteem'd as a Marvellous Instance of God's Goodness to this Kingdom, that he hath, in our great Necessity, rais'd up a Person of your Lordship's Abilities, to do such Great and Glorious Things for us. And it is a no less Marvellous Effect of*

## The Dedication.

his Providence, that he hath preserv'd  
your Lordship's Life from the wicked  
and daring Attacks that have been made  
against it.

My Lord, the vain Assault of a  
desperate Assassin, and Disappointment  
of those more Close and Cunning Designs  
against it, as well by secret Practises on  
a Condemn'd Malefactor, brought by  
your Lordship to the stroke of Justice,  
as by other horrid Plots and Conspira-  
cies sufficiently declare, how much your  
Lordship's Life hath been the Care of  
Heaven.

And that God would continue to  
watch over your Lordship, and Guard  
your Lordship from the open Attempts,  
and

## The Dedication.

*and secret Contrivances of all your Enemies ; That he would bless your Lordship with a long Life, and vigorous Age, for the Service of the Queen, the Church, and the whole Kingdom, and at length Crown you with Perfection, and Glory in the Life to come, is the Prayer of,*

My LORD,

*Your Lordship's most Humble*

*and most Obedient Servant,*

Tobias Swinden.





St. L U K E xi. 2.

and be said unto them, when ye Pray, say,  
Our Father, &c.



THE Excellency of this *National Church* is in nothing more apparent, than in the Purity, and Antiquity of her *Devotions*: For, tho' her *Doctrine*, as the main Basis on which she stands, be, in every Point, Sound and Orthodox; yet, that which Crowns all is, that the Superstructure is answerable to the Foundation; that her *Worship* is truly Pious and Devout, conformable, as near as may be, to the Ancient *Liturgies* and Practice.

Now, tho' this hath been abundantly made out by our Learned Sons, to the Silencing of each Perverse and gainsaying Opposer, as well on the one hand as on the other; yet still, such is the Malice and Cunning of her enemies, and particularly them that pretend to more spiritual Ordinances, and to a more spiritual Ministry than she hath; that they have in secret done her that mischief, which a more open Attempt could not have effected; by misleading Ignorant and Unwary Men from her Communion, under Pretence that her *Forms of Prayer* are but a Dead Letter, and of a mere Carnal Institution: Nay, some of them have arrived at that degree of Inveteracy, that, because she frequently useth

B

it

it in her Devotions, they have wholly rejected the *Lord's Prayer* itself from theirs; notwithstanding our *Blessed Saviour* expressly saith in my Text,

*When ye Pray, say, Our Father.*

From which Words, in Vindication of our Church, ask leave to do these Things.

- I. To prove the Use of the *Lord's Prayer* as a *Form*.
- II. To set down the Reasonableness of that Repetition of it, which we find in our Liturgy.
- III. To shew the Usefulness of Set, and Composed Forms of Prayer in the Public Worship of God.
- IV. To Answer the Great Objection which is made against them, and,
- Lastly, To apply the whole in two or three necessary Inferences.

I. First then, I shall prove the Use of the *Lord's Prayer* as a *Form*. And this appeareth

1<sup>st</sup>. From our Saviour's Command in the Text: *When ye Pray, say.* Which is not to be understood only as a Direction concerning the manner of Praying, as it seemeth to be in another \* Evangelist, but also as a positive Injunction of the Use of the Words as a *Form*: As may be fairly inferr'd from that *Form of Blessing*, as is directly call'd in the Contents of the Chapter, which was prescrib'd *Aaron* and his Sons, *Numb. 6. 23, 25.* where *Moses* saith unto them; *On this wise shall ye bless the Children of Israel: The Lord bless thee, and he bless thee, &c. i. e.* as appeareth by their Practice, in the very Words shall ye bless them; for they never vary so much as one Title from them. And if the Sons of *Aaron* were scrupulous in the Use of those very Words which *Moses, the Man of God*, prescrib'd them; saying *On this wise shall ye bless the People*, certainly we ought to observe this Command of the Son of God, and when we Pray, say, *Our Father.*

\* *Sr Matt.*  
chap. 6.

2dly. The Use of the Words of the *Lord's Prayer*, as *Form*, may be prov'd from the Occasion of the Text. For in the first Verse, the Disciples ask'd our Lord, to teach them to Pray, as John had taught his Disciples. The Jewish Doctors had a Custom very commendable, by which, amongst other Instructions, that they gave their Disciples, they taught them how to Pray: And this they did by delivering them a Set *Form*, of their own Composure, as a Badge or Token of their Relation to such a Master, and that which none but his Disciples did use; so that by it, as by a Mark of Difference, they were known from others: As at this Day there are *Forms* peculiar to the *Dominicans* and *Franciscans*, which none but they, who profess those Orders, can, or will use. Hence the *Baptist*, gathering Disciples after him, as became the *Voice of one crying in the Wilderness*, prepare ye the way of the Lord, not only, as 'tis probable, gave them Rules for Austerity of Life, for which they were remarkable; but likewise deliver'd to them a *Form of Prayer*, as a Badge of their Relation to him; that so they might Pray with their Master's spirit; and, as became Men of the same House, Worship God in the same Way and Manner. For it is not imaginable that St. John's Disciples did never Pray to God till he taught them; since being Jews, they had their *Third*, their *Sixth*, and their *Ninth Hours of Prayer*; but this he did in Conformity to the fore nam'd Custom; The Disciples therefore of our Lord asking him to do by them, as John had done by his, He said unto them, When ye Pray, say, Our Father. This is no plausible imagination of my own, but a Grave and Ancient Truth which *Tertullian* delivers. [*adv. Marcion. l. 4.*]

Seito illum in Creatorem Formam Orationis postulasse, in quem etiam Discipuli Joannis orabant. Sed quia & Joannes novum aliquem Ordinem Orationis induxerat; ideo hoc & a Christo Discipulus ejus expostulandum non immerito presumpserat, ut et illi de proprio Magistri sui Instituto non alium, sed aliter Deum orarent.



3dly. The Use of this Prayer as a *Form* may be further inferr'd from its being twice Commanded; the first time *our Saviour* saying, *After this manner Pray ye*: The second, *When ye Pray, say*. That it was at two several times prescribed by *Christ*, tho' it be question'd by some, yet it is expressly affirm'd by others, and those very Learned and Judicious (a) Commentators. And if so, 'twill plainly appear to any one, that heedfully peruseth both the Gospels, that St. *Matthew* relateth the first, and St. *Luke* the other Prescription of it: For St. *Matthew* placeth it before the \* Mission of the Apostles, and the † Miracle of feeding the Five Thousand in the Desert; but St. *Luke* after both these. St. *Matthew* placeth it in our *Lord's* Sermon on the Mount; and St. *Luke* giveth us an Abstract of that in the sixth Chapter of his Gospel; where he seems therefore to have left out the *Lord's Prayer*, with Design to insert it at the other time of its being commanded, as he doth in the Text. Now there can be no better, or more probable Reason given, for its being twice enjoy'd than this; that the Disciples misunderstood the first, and taking that only for a Direction concerning the *Manner* of Praying, they afterwards desir'd a *Form*: And then our *Lord* satisfied them, that he gave them those Words, not only as a Direction *how* to Pray, but likewise, as a *Form* to use, that *when they Prayed they should constantly say, Our Father*. And that it is to be us'd as a *Form* will be further manifest, if we consider in the

4th and last place, the constant Sense and Practise of the *Church of Christ*, which, as such hath always receiv'd it. For tho' it is not expressly affirm'd in the *Scriptures*, yet there are fair Hints there, that it was

---

(a) Dr. *Hammond*. in Locum. *Matthias Flaccius Illyricus*. in Locum Apparet hinc et ex *Matth. 6*. Dominum bis hanc Formulam precandi proposuisse.



ed by the Apostles, and Christians in their Time. <sup>1 Pet. 1.</sup>  
 that of St. Peter, *If you call on the Father*; and that <sup>17.</sup>  
 St. Paul, *We give Thanks to God always for you all,* <sup>1 Thess. 1.</sup>  
*making mention of you in our Prayers, remembring, with-* <sup>2. 3.</sup>  
*ceasing, your Work of Faith, &c. in the sight of God,*  
*and Our Father*: But especially that of our Saviour, <sup>St. Mark.</sup>  
*when ye stand praying forgive; that your Father also* <sup>11. 25.</sup>  
*which is in Heaven may forgive you your Trespases*:  
 where there is not only mention made of the Compella-  
 tion of Father which is in Heaven, who was never call'd  
 on by that Name among the Jews, that being pecu-  
 liar to the Christians, but there is likewise one of the  
 petitions of the Lord's Prayer inserted, together with  
 the Condition requir'd by God, that we may ask that  
 thing at his Hand.

But if the *Scriptures* are not expressly for us in this  
 point, yet, at least, are they silent; If they do not po-  
 sitively affirm, that the Apostles us'd this very Prayer,  
 I am sure they do not any where deny it; much less do  
 they condemn the Use of it. And then we have the  
 most certain and assur'd *Tradition*, from the Writings  
 of the Ancient Fathers, and the constant Practice of  
 the Church, ever since, that it was given as a *Form*, and  
 that it ought, as such, to be receiv'd. And tho' we  
 know that Blasphemous Position of the *Papists*, of pre-  
 ferring unwritten *Traditions* before the written *Word*  
 of God, yet when the universal *Tradition*, and Practice  
 of the whole Church may be produced in any Case, it  
 ought to be of great Authority with us; and where  
 the *Scriptures* are silent, we may with great safety fol-  
 low that Precedent. Now, since we can produce the  
 records of a Thousand Five Hundred Years, that the  
 Catholick Church hath religiously observ'd this Precept of  
 our Lord, in using this Divine Prayer as a *Form*; I think  
 that this, together with the Arguments before us'd,  
 ought to have greater Weight with us, than the pri-  
 vate Interpretations of some few vain *Enthusiasts*, that  
 in these later Days, sprung up to infest and di-  
 sturb the Church.

I might here set down the Authorities of the *Ancient Fathers* for this, and particularly *Tertullian* and *St. Cyprian*, who both liv'd in the Third Century; and not only writ Tracts concerning the *Lord's Prayer* wherein they expressly call it an *Order and Form*, but with Solid and Cogent Reasons press'd the Use of it. But I hope I may spare my self this Trouble, the first thing Thing, that I undertook, being already sufficiently clear'd. I proceed therefore,

II. To set down the Reasonableness of that Repetition of it, which we find in our *Liturgy*. And indeed the great Reason of our *Churches* frequent use of the Prayer is, that which hath been already insisted on, viz. the Injunction of the Text, that she may, as for as in her lies, comply with every Precept of *Christ*, but especially that which intituleth us to the Honour of saying, *Our Father*.

Besides, the Wise Compilers of the *Liturgy* consider'd that even the most advis'd, and best compos'd Prayers of Men might be defective; and therefore they took great Care to have in every Office of Devotion the *Lord's Prayer*; that tho' there might be some Defect in theirs, yet we might be sure to present *God* with one in which there is no Defect at all.

'Tis true, we have it in some Offices twice, viz. the *Daily Office*, and *Communion Service*: But who ever duly considereth, will find sufficient Reason for it. First in the *Daily Office*, towards the beginning, after the Priest hath pronounc'd the *Absolution* or Remission of Sins, as it is most fitting that they who have receiv'd so great a Mercy, should immediately address themselves to the Donor of it; so, certainly, there can be no Prayer more agreeably follow the *Absolution*, than that of him by whom we receive it, and through whom we are then especially empower'd to say *Our Father*. And that the Repetition of it in the Close of the *Daily Office* is by no means unnecessary, the Emptiness of our Churches, many times, at the beginning of the Service

plainly demonstrates: For since Men's Devotion in these later, frozen Ages of the World is not so fervent heretofore it hath been observ'd to be, so that now they are generally slow, and backward to appear before God in the Great Congregation; the Church hath evidently provided, that they who either through Business, Mishap, or Neglect, are not present at the beginning of Prayers, should yet nevertheless fulfill this important Command of the Text, and when they Pray, *Our Father.*

Then for the *Communion Service*, as saith a Learned writer of our own. "There can be no fitter beginning for that Sacred Ordinance, which so peculiarly challengeth Christ for its Author, than the Divine Prayer which oweth its Original to the same Person: The *Lord's Prayer* must be the most proper Introduction to the *Lord's Supper*. And for the Repetition of it after the Administration, 'tis, saith the same excellent Author, both in Imitation of Antiquity, for which he bringeth sundry Proofs; and because it cannot any where be more properly used: For having then been made partakers of Jesus, and his Spirit, it is fit the first Words we speak should be his, as if, not we, but he liv'd and spake in us. And—we have in the Sacrament received him; and we know, that *to as many as receive him, to them he giveth Power to become the Sons of God*, so that we may all, with one Heart, and one Voice, now say most cheerfully, *Our Father.*"

*Dr. Comber in his Companion to the Altar.*

*St. John 1. 12.*

These are the only Offices wherein the *Lord's Prayer* is repeated; and in these the Repetition is so far from being Superfluous, that it is highly Rational; the Prayers are so far from being prejudiced by it, that they could be greatly defective without it. 'Tis urged, I know, that when these Offices are Successively used the Repetition is more frequent. But to this I answer, that the Offices themselves are distinct, and appropriate to peculiar Occasions; and without the *Lord's Prayer* in them, they would be imperfect; and it is, and hath



hath been usual, in all *Liturgies*, according to the Solemnity of Times, to add to the Daily Offices such Services as are suitable to them: And when such are appointed, for us to pick out, and reject the *Lord's Prayer*, would be such a Disrespect to the Divine Authority of it, as would greatly hazard *God's* rejecting all the rest. Nor is the Repetition itself useless, excepting to them the Tide of whose Affections is very low; as their's must be, when this Prayer shall stop, which were there any thing but Mire, and Mud in them, is enough, of itself, to raise the Current of their Devotion.—Thus having briefly vindicated the Use of the *Lord's Prayer*, as we find it in our *Liturgy*, I proceed,

III. from our *Saviour's* prescribing it as a *Form*, to prove the usefulness of set, and composed *Forms of Prayer* in the Publick Worship of *God*. And this I shall do in Opposition

1st. To *Extempore Enthusiasm*, and

2dly. To each private *Minister's* using a *Form* of his own making.

1st. In Opposition to *Extempore Prayer*. And the Usefulness of a *Form* rather than *Extempore Prayer* in the Publick Devotions will appear,

1st. From that infinite Distance there is between *God* our Maker, and us, who are but of the Dust of the Earth. *Be not rash with thy Mouth*, saith the Wise

2. man, *and let not thine Heart be hasty to utter any thing before God; for he is in Heaven and thou upon Earth*

The Tremendous, and Glorious Majesty of *God*, considered with the Vileness, and Sinfulness of Man, ought to engage Men to frame their Prayers, tho' not in Curiosity of Eloquence, yet, certainly, in the best, aptest, and most significant Words they can; as being but an Endeavour, and all too little, to set forth that which belongeth to the Divine Majesty, and to express our awful Reverence of it. He that is to speak Publickly to an Earthly King will use the utmost of his Skill in forming



forming, and placing of his Words; And if so, then  
 ely it cannot be thought superfluous in him that is  
 speak to the King of Heaven, before whom all the  
 ings of the Earth are but as Grass-hoppers. Now  
 at this can by no means be done so well on sudden,  
 and Extempore Speaking, as by a premeditated Com-  
 sure is Evident: and for the Truth of this, I might  
 deal to the *Extempore Prayers*, in which, as, for the  
 st part, there is little of Method, but a great deal  
 confused Speech, and much Nonsense disorderly put  
 ither; so usually are they full of vain Tautologies,  
 idle Repetitions, and abound, many of them, with  
 le, and irreverent Terms, unbecoming the dread-  
 Majesty of *God*, yea sometimes with plain Blasphemy,  
 under a Pretence of Zeal, the Speaker not fear-  
 boldly to blurt out, in the Name of the whole Peo-  
 ple, even to *God* himself, *quicquid in Buccam venerit*,  
 whatsoever comes on his Tongue's End. So that it  
 may be rightly feared, *God* may say of such indigested  
 stuff, such *untemper'd Mortar*, as he said of the *blind*,  
 and *lame Sacrifice*, *Offer it now to thy Prince, or Go-* Mal. 1. 8:  
*nour; will he be content with thee?*

Secondly. The Usefulness of a *Form* rather than *Extem-  
 pore Prayer*, in the Publick Devotions, will appear  
 from these two requisite Qualifications of an accepta-  
 ble Prayer, viz. *Understanding and Affection*. For 1.  
 Since the People are not only to hear, but likewise to  
 understand the Publick Prayers, That must be more  
 saying to them which is best for their Understanding:  
 That a *Form of Prayer*, which by often Hearing, and  
 reading they know, and are acquainted with every  
 part of it, must be more for their Understanding, than  
 every Day a strange, and different Prayer; because a  
 man may Read a Thing over once, and yet not Under-  
 stand the true Sense of it; yea may pass by Absurdi-  
 ties therein, which afterwards, on better Considera-  
 tion, he may find out. Much more then may Things  
 pass at once, or, perhaps twice Hearing, and not be  
 rightly Understood; and even absurd, and indecent  
 things may go unperceived by the People. But St.

1 Cor. 14. Paul saith, *I will pray with the Spirit, and I will pray with Understanding also.* This he spake, 'tis true, with reference to Prayer in an unknown Tongue ; But, I beseech you, what greater Edification is it for the People to hear an *English* Prayer, and not understand that, than to hear a *Latine* Prayer, and not to understand it? But that our Prayers be available they must be not only with *Understanding*, but 2dly, with *Affection* too, not the bare Act of our Judgment, but the Product of our intense Desire. And a *Form of Prayer*, notwithstanding 'tis said to be but a Dead Letter, is helpful to this, whereas the other perfectly destroys it. For since Men cannot desire a Thing except they know it; and 'tis impossible for them to know what another in *Extempore* Prayer is about to ask, I would fain understand, how they can affectionately pursue it? They must in the first Place know before they can affect, whilst then there Minds are employ'd in contemplation of the Matter of the Request, as they must be before they can discern or know it; they wholly loose that lively Sense, and Affection that ought to attend it. Men may indeed, with great Attention, understand the Drift of an *Extempore* Prayer, and may Judge what is, or is not fitting for them to assent to; but at the same time to pursue that which is contained in it, with Earnestness, and Devotion is impossible. 'Tis true the Words of a Prayer, as well as of a Sermon, may at an instant, tickle the Ear, and please the Fancy; but it must be the effect of some Time at least, before they can reach the Heart, and work that into Desire, and Affection. And therefore a *Form of Prayer* is, in this respect, not only useful, but highly necessary; that the People may both understand, and, as they ought to do, affectionately join with the Priest in the devout Oblation of it. And they who plead for the contrary would rob the Publick Devotions, of that Force, and Efficacy which the united Desires of the whole Congregation must administer to them.

I might here in the Behalf of *Forms of Prayer*, urge their Conformity to the *Scriptures*, in as much as the whole

whole Book of *Psalms*, and the greatest part of the Prayers in *Holy Writ* plainly declare a Premeditation the Composure of them. I might likewise insist on the little, or no Reason that there is for the contrary; yet, when a Prayer is rightly composed, there can be no Reason why the Words, or Phrases should be altered, the Matter, and Occasion remaining the same: For it cannot be shewed that *God* either requireth, or is delighted with Variety of Words, or Change of Phrases; nay, it may be fairly supposed to the contrary; for otherwise our *Blessed Saviour* would not have used the same Words *two several times*; nor would he have left a *Form of Prayer* to be constantly used, as hath been ready shewn. But since Time passeth away, I shall dismiss this Head of Discourse with this Remark. That, it cannot be proved, that the varying of Words, or Phrases in a Prayer, the Matter and Occasion remaining the same, maketh the Prayer either more Profitable, or Effectual; but rather, as was before proved, less understood of the People, and less agreeable to the Precept, and Example of *Christ*; so neither hath *God* given such Ability to any Man, much less to a whole Order of Men, as that he can continually alter, with new and different Expressions, the Prayer that is made to the same purpose; nor is it indeed a Thing possible to be done. And tho' some have a Boldness (that I may speak gently) to utter, at an Instant their Minds; and to dilate the same in Words not unfit, or impertinent; yet even they cannot continually alter their Speech into different Terms; and others no way inferior to, nay beyond them, in Learning and Abilities, have neither the like Boldness, nor Talent. I proceed now

Matt. 26.  
44.

2dly, To prove the Usefulness of a Publick standing Liturgy, in Opposition to each private Minister's using a Form of his own making. And this will appear from these three convincing Reasons.

1. Because, if every private Minister be allowed to compose a *Form* of Liturgical Prayers for himself to use in Publick; and to observe such a Method, and Order,



in administ'ring the Sacraments, as best pleaseth him; then this Absurdity will follow, viz. That the private Apprehensions of every particular Minister, how young or meanly qualified soever, is to be preferr'd before the Judgment of the whole Church, or the whole Convocation of the Ablest, and most Learned Divines join'd together. Else, why should it be thought more fitting for him, than for them, to compose this *Form of Prayer*?

- 2dly. This will be so far from preserving in the Church the Unity of the Spirit, in the Bond of Peace, that it must needs be the very Root, of Division, and Schism. For if there was so sharp a Contention, not long after the Apostles Days, about the time of the Celebration of *Easter*; because the Churches, although in remote Parts, and distant Countries, disagreed therein; what Strife and Division then would there be when one Kingdom shall nourish within its own Bowels, so many different and disagreeing *Liturgies*; when every several Minister shall observe a different Manner of Praying, of reading the Scriptures, and of Administ'ring the Sacraments; when no two Churches in a Kingdom shall have the same Order in God's Public Worship; when every one, as the Apostle saith, *hath a Psalm, hath a Doctrine, hath a Revelation, hath an Interpretation*? Would this be to Edifying? Nay, would not this bring in a Chaos of Monstrous Confusion and Disorder? And if we find, according to the Apostle's Prophecy, that the People will, already, *hardly endure sound Doctrine, but, after their own Lusts, hear to themselves up Teachers, having itching Ears*; and therefore do run after Sermons whither they list, and after such Preachers as best please, and humour them; much more would this their Giddiness be increased, if every Minister should frame the *Liturgy* in his Church, and do all Things therein after his own Will and Pleasure. They would then run not only after Sermons, but after *Liturgies*: Such an one, would some say, hath a good Order; others would say, we like such an one; we like his Praying, his manner of reading
- Eph. 4. 3. Church the Unity of the Spirit, in the Bond of Peace
- 1 Cor. 14. 26. a Psalm, hath a Doctrine, hath a Revelation, hath an Interpretation?
- 2 Tim. 4. 3. hardly endure sound Doctrine, but, after their own Lusts, hear to themselves up Teachers, having itching Ears;



Scriptures, and administ'ring the Sacraments, and therefore we will go to him. Whereas, on the contrary, a Publick Standing *Liturgy* for the *whole Church* is the best way to beget, and preserve Unity that may be; because it not only takes the People off from hanging in *Admiration the Persons of Men*, but also Unites them, by making them regular and uniform, in one common Centre. We see what Influence the same Religion hath to compose different Tempers, and Constitutions; and to cement them altogether in the Prosecution of one common Good: And therefore the same *Liturgy*, which is the Quintessence of Religion, must be prevalent that way. But

3dly. If every Minister were left loose to compose a *Form of Prayer* for himself to use in his *Church*, he would in that respect, be raised to a greater Height of Arbitrary Power, than any *Bishop* hath had, yea than the *Pope* hath practised: For it hath not been known that the *Pope*, of himself, without the Advice of the Conclave, or other Learned Men, hath at any time composed or framed a *Liturgy* for any *Church*. If therefore this were granted, each particular Minister, how weak soever, in this respect, would be greater than the *Pope*: And then instead of one *Bishop* in a *Diocese*, against which some so much clamour, there would be, in some Sense, one greater than the *Pope* in every *Parish*. And since *Arbitrary Power* is so much cry'd out against, and so deservedly condemn'd, as Destructive to the *State*; what safety then would there be in the *Church*, if such an unlimited Authority were given to every Minister, to Do, Speak, Read, Pray, Preach, administer the Sacraments, and perform all the Parts of his Ministerial Function at his own Pleasure? Nor can it be said that he is bounded by the *Scriptures*; for it is undeniably true, that the *Holy Scriptures* do not set down, or tie us to any exact *Form of Discipline*, *Ceremonies*, or *Prayers*; but leave it to the Power and Appointment of every *Church*, as a Thing indifferent; only with this Limitation that all Things be done decently

ly and in Order, and for Edification, which, as you have heard, speaketh expressly for a *Liturgy*.

Thus have I, as briefly as the Weight of the Subject would permit, proved the *Usefulness of set and composed Forms of Prayer in the Publick Worship of God*. I shall now

4thly. Just answer an Objection that is made against them, and as I proposed, conclude. Now the great Objection that is made against *Forms of Prayer* is, briefly, this. That Men should pray with the Spirit; and that a *Form of Words*, is a stinting of the Spirit. But this will soon vanish, if we consider, that to pray with the Spirit, and to pray *Extempore*, are two very different Things; and that a Man may sooner pray with the Spirit by a *Form* than *Extempore*. St. Paul indeed

1 Cor. 14. speaketh of Praying by the Spirit; but 'tis plain by 14. means thereby Praying in an unknown Tongue; which the Person inspired did not himself know what he expressed. But this Praying with or by the Spirit, together with those other extraordinary Gifts necessary to the first Plantation of the Gospel, which were bestowed on the *Apostles*, at the Miraculous Effusion of the *Holy Ghost*, is confessedly ceased in the Church; and they are vilely to be suspected for Cheats that pretend to them. But if there be any such thing now as praying with the Spirit, it must be not with Fluency of Tongue for that many Vile and Wicked Men have done, to propagate Errors, and justify bad Actions; but with the Graces of the Spirit; with Humility, with Faith, with Charity, with Holiness, which are both Fruits of the Spirit, and essential Qualifications of Prayer. To exemplify these; with Humility, that we have not a high Conceit of ourselves, and of our own Parts, if we were worthy to rush into God's Presence, as if we were sufficient of ourselves, without so much as Thought, Premeditation, to utter a Thing before him. With Faith, that we be sure to ask nothing but what we have good Grounds to believe that God will grant unto us. With Charity, that we distinguish not ourselves from others by the Names of Saints or Brethren, and by that means

out all the World besides from the Covenant of  
 ce. And *Lastly*, with true and real *Holiness*, not  
 an affected superficial Sanctity, like those, who  
 er *Pretence made long Prayers, that they might the* Matt. 23.  
14.  
 er *devour Widows Houses*. But

thly, and *Lastly*, I shall conclude, and apply the  
 ple in two or three short Inferences. And.

We heard that our *Blessed Saviour* gave us the  
 d's *Prayer* as a *Form*. What remains therefore but  
 t we all constantly use it as such ! And tho' in short,  
 mental Ejaculations, which are suddain, and occa-  
 al, the Repetition of this Prayer be not required ;  
 ought it always to be a part of our set, and solemn  
 vices ; Otherwise I do not see how we can perform  
 Command of the Text, which expressly enjoins us  
 n we pray, to say, *Our Father*.

ly. Since our *Church* hath inserted this Prayer in  
 ry Office of her Devotions, this should be so far  
 m giving us Offence, that we ought to esteem the  
 rgy the more for it : Because, as you have heard,  
 was done, not only in Obedience to Christ, but  
 ere-ever we find it repeated 'tis with the greatest  
 uthority and Reason. And since our *Church* hath de-  
 vedly express'd the highest Veneration for this Di-  
 e Prayer ; it will surely become her genuine Sons,  
 l true Friends upon all Occasions to do the same.

ly and *Lastly*. Since *Set Forms of Prayer* are most  
 ful in the *public Worship of God*, before either *Extem-  
 e Effusions*, or *Forms* of each private Minister's com-  
 ing ; let us beware how any of us are led away from  
 r Duty, by the cunning Wiles of Crafty and Deceit-  
 Men : Let not the hot and fiery Zeal of some, or the  
 d and shameless Pretences to the *Spirit* of others,  
 w us into a Snare, and make us out of Love with  
 Service of our *Church* ; which is not only Pious and  
 cient, but, as far as the Frailty of an Humane Com-  
 ure will permit, in all its Offices Exact and Perfect.  
 d that this is not a mere Assertion of my own, but  
 real Truth, will be acknowledg'd by any that will  
 attentively, and impartially peruse those Learned  
 and



and Useful Discourses of the late Dr. Comber; term  
His Companion to the Temple and Altar; wherein he ha  
not only set forth the Analogy of the Liturgy to th  
Scriptures, and to Antiquity; but hath likewise evinc  
it to be written with such a Spirit and Life of Devotion  
that they must have a strange Conceit of themselve  
who, after they have read what he hath Writ, thin  
they can mend it.

1 Sam. 21.  
9.

I shall conclude all therefore with my humble, bu  
yet most earnest Advice to you, to adhere closely  
to the Prayers of the Church; and next to the holy Bible  
to embrace, hold fast, and study the Book of the Comm  
Prayers; which, as the secret, but incomparable Au  
thor of the whole Duty of Man testifies, for all public  
Addresses to God, is so Excellent and Useful; that  
may say of it, as David did of Goliath's Sword, Non est  
ver huicfemilis, There is none like it.

Matt. 25.  
11.

And oh! that I could persuade Men not only to lo  
the Book, but to frequent the Service; and that the  
would come likewise betimes, not dropping in whe  
all is just done, like those foolish Virgins that stay'd t  
the Door was shut, for that is dangerous. The Church  
is an Emblem of Heaven, and her Prayers are a Type  
those Doxologies, Hosannahs, and Hallelujahs that a  
Sung by the Saints and Angels; They that wave th  
Type in this Life, will find it a difficult Matter to ga  
the Substance in the Life to come.

But that we all may so duly attend on the Church  
Devotion, whilst she is Militant here, that we may Sit  
with her Triumphant in the highest Heavens hereafter  
God of his Infinite Mercy grant, for the alone sake  
his Son, and her Sponse, Jesus Christ our Lord;  
whom with the Father, and Holy Ghost, Three Persons  
and One, Eternal God, be ascrib'd of us, and all th  
World, all Honour, Glory, Prayer, Praise, Adoration  
and Thanksgiving, both now, and for evermore. Am

F I N I S.

rm  
ha  
o th  
nce  
otio  
elve  
thin

, bu  
ly  
Bib  
mm  
e An  
ubli  
at  
est

o lo  
t the  
wh  
y'd  
Chur  
ype  
at a  
ve t  
to ga

church  
ay Sin  
eaft  
fake  
rd ;  
Per  
all t  
oratio  
Am